

Chinese Martyrs Catholic Church
Bible Sharing Program 2023-24
Session #2: A Revelation from Jesus Christ
(Revelation & the Holy Mass) - Rev 1:1-20

CSB = Ignatius Catholic Study Bible
 CCSS = Cath Commentary on Sacred Scriptures
 BSP04 = 2004-05 BSP notes SN = Special notes
 NAB = New American Bible
 CSSN = Catholic Scripture Study notes
 LS = Dr. Hahn's Lamb's Supper

<p>A</p>	<p><u>Prologue – The Revelation of Jesus Christ and The First Blessing in Revelation</u></p> <ul style="list-style-type: none"> • The “revelation” of Jesus Christ: the word “revelation”, translated from the Greek word, <i>apokalypsis</i>, has two meanings: (1) This text belongs to the genre of prophetic books; (2) This book is a wedding invitation. • “Blessed is he who reads ... those who hear, and who keep what is written” – The first of the seven blessings in this book (See 14:13, 16:15, 19:9, 20:6, 22:7, 14). • Revelation often, directly or indirectly, refers to Daniel. “The appointed time is near” urges readers to act immediately, contrary to Daniel’s “future”. 	<p>1:1-3</p> <p>1:1 CSSNB 1 / 6-7</p> <p>1:3 CCSS</p> <p>Zephaniah 1:14 1Th 4:2-8</p>	<p>Dan 2:28-29, 12:4</p>
<p>B</p>	<p><u>Salutation, Praise of Christ</u></p> <ul style="list-style-type: none"> • The greeting names the three Persons of the Trinity. The name of the Father draws on God’s revelation of His name, through which John expresses the main theme of this book: that God is coming to save His people and to judge the wicked. The “seven spirits before his throne” => Seven Gifts of the Holy Spirit. The title of the Son is a call to all Christians to imitate their Lord as faithful witnesses, even to the point of laying down their lives if necessary, to become “the firstborn of the dead” and “ruler of the kings of the earth” => Kingship. He has “made us a kingdom, priests”, fulfilling God’s promise. • The first prophetic message: “Behold, he is coming with the clouds ...” announces the principal theme of the book: the glorious return of Christ. This is the fulfillment of all prophecies. “Alpha” and “Omega”, the first and last of the Greek alphabet, culminate the beginning and ending of the entire history. Like the Father, he is “the one who is and who was and who is to come” => Jesus is God. 	<p>1:4-8</p> <p>1:4-6 CCSS CCC 1831</p> <p>CCC908-9, CCC 1546 1P 2:9, 2Th 4:6</p> <p>1:7-8 CCSS Mt 24:30</p> <p>1:4</p>	<p>Ex 3:14-15 Is 11:2-3</p> <p>Ex 19:6</p> <p>Dan 7:13, Zc 12:10, 13:1</p> <p>Is 41:4, 44:6</p>
<p>C</p>	<p><u>John’s Commissioning While being in the Spirit</u></p> <ul style="list-style-type: none"> • John believes that Christians should be companions in 	<p>1:9-11</p> <p>CCSS</p>	

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	<p>Christ in “the distress, the kingdom, and the endurance”, bearing witness to Jesus. For this reason, he has been exiled to Patmos. On the Lord’s Day, he “was caught up in spirit” and was sent to write down all he heard and bring them to the seven churches.</p>	1Cor 14:1-5	
D	<p><u>Vision of the Son of Man</u></p> <ul style="list-style-type: none"> • In John’s vision, he sees “one like a son of man”, the resurrected Jesus (see v18). Descriptions such as “the hair of his head was as white as white wool” originate in the OT; they reveal his divinity, transcendent identity, and might. • “In his right hand he held seven stars” represents the power that directs all earthly events. “From his mouth issued a sharp two-edged sword” represents the potency of his words. “His face was light the sun shining in full strength” means the light of God is as bright as that of the sun. John’s reaction to his vision is similar to that of Daniel. • The Book of Revelation contains what John has seen, “what is and what is to take place hereafter”, the last day; as these things are unfolded, the past is also revealed (such as the woman and the dragon). 	<p>1:12-20</p> <p>1:13-15 CCSS</p> <p>1:16-17 CCSS</p> <p>Mt 17:2</p> <p>1:19 CCSS</p>	<p>Dan 7:13-14, 7:9, 10:6</p> <p>Ezk 1:7, 43:2</p> <p>Is 11:4, 49:2</p> <p>Wis 18:1, Ps 84:12, Dan 10:9</p>
E	<p><u>The Holy Mass in the Book of Revelation</u></p> <ul style="list-style-type: none"> • Liturgies are central to the spiritual life of the 1st Century Christians. The liturgies used by the Israelites in worshipping God are dictated by the Law of Moses, tracing back to the moment when Moses received the blueprint of the Heavenly liturgy from God on Mount Sinai. Due to Christ’s sacrifice on the cross, this ancient holy liturgy has become the Church’s liturgy, in communion with the heavenly liturgy, a liturgy of Heaven on earth. From the beginning to the end, John’s visions are gradually and brilliantly revealed through this Liturgy. • Like the Mass, Rev. contains two parts: Liturgy of the Word (chps 1 – 11) and Liturgy of the Eucharist (11:19 God’s temple in heaven is open – Conclusion, chp 19 The 	<p>CCSSN B2/1</p> <p>Ex 25:40, Heb 8:5</p> <p>SN1 & 2</p> <p>SN3</p>	

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	wedding of the Lamb and chp 21 New Jerusalem is the climax). Explanation of Revelation and the Mass.		
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SPECIAL NOTES

1. "Pope John Paul II has called the Mass 'heaven on earth,' explaining that 'the liturgy we celebrate on earth is a mysterious participation in the heavenly liturgy.'" (LS I.1.3)
2. In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, Minister of the sanctuary and of the true tabernacle. With all the warriors of the heavenly army we sing a hymn of glory to the Lord; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Saviour, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory. (CCC 1090)
3. The book of Revelation of St. John, read in the Church's liturgy, first reveals to us, "A throne stood in heaven, with one seated on the throne" (Rev 4:2): "the Lord God" (Is 6:1). It then shows the Lam, "standing, as though it had been slain" (Rev 5:6): Christ crucified and risen, the one high priest of the true sanctuary, the same one "who offers and is offered, who gives and is given" (Heb 4:14-15; 10:19-2). Finally, it presents "the river of water of life ... flowing from the throne of God and of the Lamb" (Rev 22:11), one of the most beautiful symbols of the Holy Spirit. (CCC 1137)
4. From the beginning to the end › John's visions unfold in the Holy Mass:

It's a Sunday worship	1:10
Celebrated by the eternal High Priest – Jesus (on earth the Church's Mass liturgy is celebrated by a priest in persona Christi)	1:13
It takes place on an altar (unfortunately altar has no place in many Christian churches' worship)	8:3-4; 11:1; 14:18
Participation of other priests (presbyteroi)	4:4; 11:15; 14:3; 19:4
Vestments	1:13; 4:4; 6:11; 7:9; 15:6; 19:13-14
Consecrated celibacy	14:4
Lampstands or Menorah	1:12; 2:5
Penitence	Rev 2 & 3

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Incense	5:8; 8:3-5
Scripture or scroll	5:1
The Eucharistic Host	2:17
Chalices	15:7; ch 16; 21:9
The sign of the cross (the Tau)	7:3; 14:1; 22:4
The Gloria	15:3-4
The Alleluia	19:1,3,4,6
Lift up your hearts	1:10; 11:12
The “Holy, Holy, Holy”	19:4; 22:21
The “Lamb of God”	4:8
The Amen	19:4, 22:21
The “Lamb of God”	5:6 and throughout
The prominence of the Virgin Mary	12:1-6, 13-17
Intercession of angels and saints	5:8; 6:9-10; 8:3-4
Devotion to St. Michael archangel	12:7
Antiphonal chant	4:8-11; 5:9-14; 7:10-12; 18:1-8
Readings from Scripture	Ch 2-3,5, 8:2-11
The priesthood of the faithful	1:6; 20:6
Catholicity or universality of the Church	7:9
Silent contemplation	8:1
Marriage Supper of the Lamb	19:9, 17

Source: LS 3:1.4-5